

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVII.

JACKSON, MISSISSIPPI, JULY 16, 1914

NEW SERIES, VOL. XVI, NO. 29

You May Hear These At Hattiesburg

July 19-24



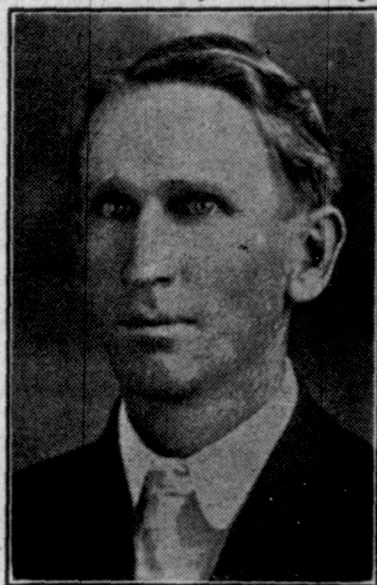
Rufus W. weaver, D. D.



M. E. Dodd, D. D.



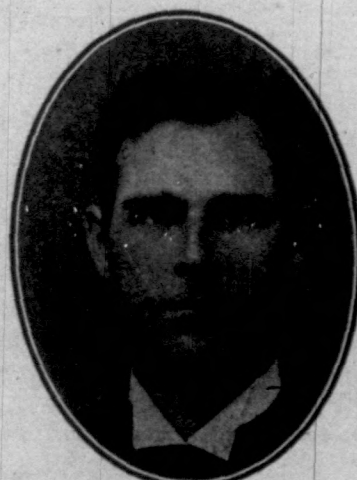
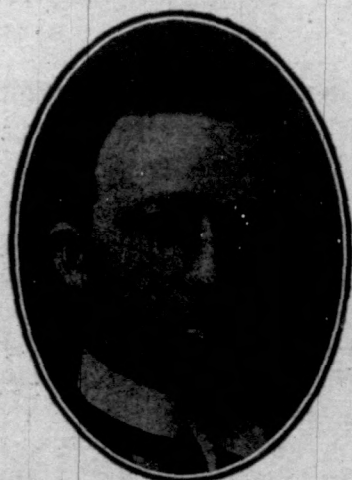
John R. Sampey, D. D.



J. E. Byrd



Weston Bruner, D. D.



CLARKE COLLEGE QUARTET

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec.

Did Christ die for Mississippi?

The test of a good man is the Savior-spirit he manifests.

The soul of the mission enterprise is a world-wide mission for souls.

To be true to God and to yourself, you must be alert and responsive to all the grace and virtue that solicits you.

God is ever helping us to help ourselves, and ever weaving His ministries of help through and around our efforts.

A soul in which the spirit of the divine purpose concerning the world's evangelization is at flood-gates everything it touches, hales every place and act, and sends a thrill of energy through the whole life.

Associational church letters have been sent to the clerks of the associations in the State, and these clerks have been requested to send a letter to every church. If any church has not received a letter and will write us a card, we will send one. This is important if you would have a uniform and full report of the work done.

In several issues of The Baptist Record the time and place of meeting of the associations of the State have been given as far as they could be determined from the minutes. We were unable to get the minutes of the associations not mentioned. We would greatly appreciate information concerning the time and place of meetings of associations not given. We would also appreciate any correction of errors in the list published.

THE PASSION OF ENTHUSIASM.

The men and women who have been greatly used of God in advancing the kingdom have not always been the talented, the intellectual, the educated or the trained, but they have been so aglow with the passion of Christian enthusiasm. Whatever else they may or may not have had, they did have this one thing.

Enthusiasm is a rare thing among men. We find it wherever men toil and strive. But Christian enthusiasm is not so common, and when manifested is often looked upon as religious excitement. If men would only become as enthusiastic for the kingdom of God as they are in worldly and personal matters, it would not be long until this world would be evangelized.

Christian enthusiasm is a high and holy passion. It is the life in motion. It is love on fire. It is faith inspired. It is hope triumphant. It is faith, hope and love at concert pitch, a swell of mighty har-

mony. It is knowledge driven by holy zeal. It is a soul at full stretch under high and holy inspiration.

Christian enthusiasm kindles, warms and burns like a flame. It flashes and strikes like lightning. It pours like great showers. It rushes like mighty rivers. It is a tremendous force conquering; bridging the rivers; climbing or tunnel the mountains, and shattering the very barricades of hell. It presses toward the mark and reaches it. What we need in Mississippi is holy enthusiasm for the coming of the kingdom of our God. This will give zest to worship; energy to service; joy to sacrifice, and volume to our contributions. May we have the holy enthusiasm for our State mission work that the fathers of the republic had for the establishment of democracy. Such enthusiasm will enable us to make Mississippi a mighty Baptist empire.

MISSIONARY PROGRAM FOR PRAYER MEETING.

Brother N. R. Drummond, chairman of our laymen's committee in Mississippi, has suggested that it would be profitable to have in all of our churches one prayer meeting in each month devoted to the study of missions. He has sent in two programs on our State mission work. As these programs are connected we give them below:

First Program.

Subject—The Convention Board and Its Work.

1. Devotional exercise; song; Scripture reading and prayer; 15 minutes.
2. The Convention Board; how appointed, present members and officers. (See State Minute); 15 minutes.
3. The Corresponding Secretary and his work; 15 minutes.
4. Song and prayer.
5. Our churches' apportionment for State missions this year. Have we raised it? 15 minutes.

Second Program.

Subject—The Convention Board and Its Work (continued).

1. Devotional exercise; song, prayer and Scripture reading; 15 minutes.
2. How the Convention Board assists the weak churches in paying pastors' salaries; 10 minutes.
3. How the Convention Board assists in church building; 10 minutes.
4. How the Convention Board assists in Sunday School work; 10 minutes.
5. How the Convention Board assists in enlistment work; 10 minutes.
6. Closing prayer and song.

Tracts giving information on all these points can be had by simply writing a card to the corresponding secretary, mission rooms, Jackson, Miss.

We hope that the pastors will take up this

suggestion of Brother Drummond. Perhaps one reason our prayer meetings are so poorly attended is because they are so far away from the real interests of the kingdom. Prayer like everything else should be directed toward a definite goal. There should also go with our praying information concerning the things for which we pray. It is time for us to lift up our eyes and look upon the fields that are white unto harvest. From this vision of the fields we are not only ready but we are inspired to look to the hills from whence cometh our strength.

We would like to have other programs. If you have a good one, send it to us—it will help others. Of course we can't publish all that will be sent, but we can get suggestions and would rejoice to have the brethren interest themselves in this feature of the work.

MISSION NOTES.

In the native African city of Abeokuta, the people enjoy waterworks and electric lights, on whose plant the government recently spent \$160,000. These modern advantages are attributed to the enlightenment that has come to the rulers through Christianity.

Rev. A. Fong Yung, a young Chinese preacher, who was educated at Richmond College and Columbia University, and is now a teacher in the Graves Theological Seminary at Canton, China, was married in that city on March 6th, 1914, by Missionary R. E. Chambers. His wife is a graduate of a medical college, and a fine Christian young woman.

Rev. S. L. Watson and wife, new missionaries, sailed from New York for Rio de Janeiro on June 22nd. He is to teach in the Rio Baptist college and seminary.

Rev. G. P. Bostick is happy over the success of the operation for cancer performed on his wife at Nanking, China, after a hard journey to that place of nearly six days. He pleads for a doctor at Pochow.

The body of the baby boy of Rev. and Mrs. O. P. Maddox so recently and distressingly taken from them by drowning, lies in a rented grave. To have bought the grave would have cost too much, writes the father from Brazil.

THE CHURCH OF THE NEAR FUTURE.

From the Herald of Zion.

The Rev. E. Lyeurgus Gabb will preach on Sunday morning, at ten-thirty, on the topic, "The Progress of the War on Tuberculosis." His evening topic will be "The Best Seller in Recent Fiction." The topic of the weekly prayer meeting will be "Peter the Great," illustrated by fine moving pictures. There will also be a moving picture show in the church on Monday evening.

On Tuesday evening the athletic association of the church will have a prize drill and

a contest for a silver cup, in which the young men of a sister church will take part. A good time is expected.

On Wednesday evening there will be an interesting and exciting basketball contest in the gym of the church, followed by a supper, to be paid for by the losing team.

On Thursday evening two teams will each try to do the other up in a bowling contest, which promises to pack the bowling alley of the church to the limit. After the contest, some of the experts in the swimming line will do some fancy swimming stunts in the church swimming pool.

On Friday evening the young people of the church will have a rag-tag and bob-tail social, which promises to be a very hilarious affair. A prize will be given to the person attending in the most ridiculous costume.

On Saturday night there will be a baked-bean supper, to be followed by a pleasing entertainment.

It is in this way that the church is opening its doors every day in the week and seeking to create Christian character among its adherents. Let the good work go on.—Morris Wade.

SOME NEW BOOKS FOR PREACHERS.

By Pastor M. R. Cooper.

1. The newest one before me is **A Grammar of the Greek New Testament, in the Light of Historical Research**, by Dr. A. T. Robertson. Judging by the hasty examination I have made, and by what little knowledge I have of Greek, it seems to me more of a critical and analytical dictionary of the Greek New Testament than a grammar. Having admired Dr. Robertson at the seminary, and having read with eagerness several of his books, I welcome this as the greatest effort of his life. And if I bring myself to appreciate and appropriate it I must devote more time to Greek than I have been able to do since I left the seminary, a dozen years ago. I prize it very highly for ready reference and its high authority.

2. **Genetics, an Introduction to the Study of Heredity**, by Herbert E. Walter. This is a book that should be of interest to all ministers of the gospel, and to all parents. The purpose of the book, he tells us, is "To unravel the golden threads of inheritance which have bound us all together in the past, as well as to learn how to weave upon the loom of the future not only those old patterns in plants and animals and men which have already proven worth while, but also to create new organic designs of an excellence hitherto impossible and undreamed of." This, he says, is the inspiring task before the geneticist of today. The word "geneticist" is not found in Webster's New International Dictionary. The author has coined it; and I take it to mean parents. Any how the task he mentions is a lofty aspiration for parents. His theory of evolution will hurt no one who thinks for himself. I commend the book most cordially.

3. **The Social Service Series**. There are about twenty-five of these pamphlets, from thirty to fifty pages each, treating different

phases of sociological questions of interest to all of our churches. They have been authorized by the Northern Baptist Convention by men worthy and well qualified to write on the subject, and the motto of the series is "The interest of each is the concern of all." Information, moderation and loyalty to truth and justice pervade every page.

4. **"A Vital Ministry,"** by Dr. W. J. McGlothlin. The vital work of every minister is "to bring men to know God the Father, and Jesus Christ His Son." When ministers and churches have been sidetracked from this vital work by things of relative importance the world has suffered; and the story he traces down through the centuries from the days of Christ to the present is a story of tragedy. Like everything else from Dr. McGlothlin, it is dominated by that spirit which Immanuel Kant says is "the excellency of the intellect—fair-mindedness."

Another Book Wanted.

If some pastor of real success and ability to write, will give us a book on "Church Discipline," far enough removed from Puritanism to commend itself to present-day churches and pastors, and at the same time be true to the spirit and genius of the New Testament so that the world can see that the moral standard of a Christian is higher than its own, he will render a great service, and the book will supply a long-felt need.

Study Crewe Baptist church, Crewe, Va.

P. S.—I expect to spend my vacation the month of August in Mississippi, and shall hope to see many of my old friends.

GETTING READY FOR THE SEMINARY.

By President E. Y. Mullins.

There are many brethren who are now considering the question of entering the seminary at the beginning of the next session, September 30. I wish in this way to remind them of the importance of the step they are considering. The following sentence is from a letter just received from a brother who planned many years ago to attend the seminary, and then did not come. He writes as follows: "I am confident now that I ought to have gone on to the seminary and trusted God, but I did not, and now it may be too late." There are other things in his letter similar to this. He is now struggling and hoping to enter in October. There are scores and even hundreds of brethren in the same situation. I wish to urge upon them the importance of strong effort and purpose. Remember that it may be "now or never" with you. Remember also that "where there is a will there is a way." Please also bear in mind that you do not make this effort in your own strength. God will help you. Undoubtedly it will cost effort to overcome obstacles; but for the minister who wishes to fit himself for his life work, no comment ever yields greater results than the overcoming of the difficulties between him and his preparation for the work. If you need advice or help of any kind to enable you to realize your desires, write to me, and I will gladly do what I can to help you. Louisville, Ky.

HOSPITAL NOTES.

Yes, we are glad to say that work has begun again on our new building. The whole issue of bonds was taken over by the Merchants Bank & Trust Co., and there is no reason now why the work should not be pushed rapidly. While it was a business transaction, the Merchants Bank & Trust Co. deserves the thanks of the denomination for entering so heartily into the transaction.

The secretary had the privilege of laboring in a meeting with Brother P. S. Rogers and the good people at Benoit, the last of June. Brother Rogers is a royal good fellow, and a staunch friend of the hospital. The people of Benoit are characteristic Del-taites, genial and appreciative. Although no members were received, we trust that the Lord's favor was on our efforts. It shall be my privilege and pleasure, unless providentially hindered, to engage in other meetings during the summer.

Two of our efficient surgeons have gone to Europe for further study. They will be gone for about six weeks, and we are confident that while already well equipped they and their patients shall profit by their trip abroad.

Recently we mailed letters to about 150 of our leading pastors. So far we have received replies from only two. We are looking to hear from many others real soon. Yesterday we sent out a similar batch to the sisters, and we believe that their replies will be more prompt and numerous.

During the month of June the hospital received forty patients, by far the largest number received in any one month. We are also forced to say that more were turned away that month than in any month before.

During June and the first of this month the hospital has been the beneficiary of kind friends who have sent in tomatoes, cabbage, potatoes, beans, chickens and other such supplies. Some of these came while the writer was away, and while they were very much appreciated and filled in well, the workers at the hospital were so busy that they found no time to write personal letters of appreciation. If this comes under the eyes of any of the donors, let it be accepted as an explanation and also an expression of our appreciation.

BRYAN SIMMONS.

In the meeting at Monticello there were ten additions to the church, six of them for baptism. They are most appreciative hearers and congenial fellow-workers.

The faces of those whose pictures appear in this week's Record will be seen at the Hattiesburg encampment next week. They are worth hearing and it will be a memorable experience. Don't fail to go.

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When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrears will be paid before the paper is stopped. Objections, notices, or in the form of resolutions of the board, and marriage notices of 25 words, inserted free. Over these amounts will cost one cent per word, which must accompany the notice.

EDITORIAL

The Baptist Record some months ago made the modest suggestion that it was the duty of Baptists to more

ADVERTISING THE TRUTH

widely, prominently and urgently advertise their teaching than they have ever done, and by other methods than we have hitherto employed. To be sure it is incumbent on all expected of the pastors that they should preach them, though there are signs that some of them have not used their liberty in this matter. There are Baptists in Mississippi who say they have not heard a sermon in years on distinctive Baptist doctrine. Somebody must be failing to declare the word of counsel of God. May it not be that the very object which some are seeking and using not, namely, uniting Christians in their common Lord, is to be brought about rather by faithfully proclaiming the word of the Lord in its completeness.

Again, it is said that our Baptist papers should faithfully set forth the truth as God has made it known to us. For this they are appointed to represent the word and the work that He has entrusted to us.

But a minute reflection will show that these two agencies are reaching and can reach only a small portion of those who need to be taught. It is increasingly evident that Baptist preaching and teaching is only reaching Baptist people. There is no denying the need and value of it to them, but surely they are the least needy, while those most in need are going without it, will in most cases never hear it and consequently will drift further from it. If truth is worth having and believing it is worth propagating. If it is good for us, it is good for others; if it is necessary to one, it is necessary to all.

What, then, are we to do that we are not doing? How are we to meet the demands upon us? Two suggestions are at hand. One is more liberally and vigorously to press the college work. We must carry the truth to those who will not come after it. There are good books and pamphlets and tracts which should be pushed out among the people. Most of them ought to be written and all of them ought to be carried to the homes of the people. Somebody must get behind this business and make it go. The other suggestion has not been undertaken at

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all, but seems to us wholly practical and promises to be most efficient. This is the plan to buy space where necessary and where it will do the most good in the secular papers for publishing the position and teaching of Baptists. Much that is really news would be gladly accepted and published without cost. It is not worth while to sit down and complain that the Roman Catholics control the secular press, nor to rise up and inveigh against it. The Catholics are to be commended that they have been wise enough to recognize the power of the press and make it largely their servant. Pity that the children of light are not as wise in their own generation. Some Baptist preachers in Mississippi don't even read their own denominational paper, still less do they use it for the benefit of others.

But aside from the news value that may be in the secular press, there ought to be a fund provided for securing space in the daily papers to print matter that would bring the Baptist position and tenets to the favorable attention of the public. It ought to be handled with good discretion, but aggressively and with good effect. The trend of men's thinking is favorable to Baptists and our fundamental teaching ought to find an open door. People ought to know what Baptists have done for the world and what they are doing; what they have always stood for in freedom of conscience, for democratic government, separation of church and state, for individual responsibility, for regenerated church membership for education, for strict construction of the Bible and strict obedience to it. Why not tell the world all these things and bring others to see as we do. The world is too ignorant of Baptists and their beliefs and it is partly the fault of Baptists.

Yes, we know it is customary to say of religious gatherings that they "will do untold good from one end of the State to the other," and that they were "the greatest gatherings ever held in Mississippi." These statements may or may not be true; they are not of much value. It is also customary to extoll the addresses and praise the speakers. This may be pleasant but does little good. What is intended in this brief report is to summarize what was really done at the Blue Mountain encampment; which occupied the eight days, including the fifth and twelfth of July.

WHAT HAPPENED AT BLUE MOUNTAIN.

This gathering was not for the purpose of hearing men but of hearing their messages. In the very unexpected absence of one who was held to be chief speaker of the week, substitutes were gotten who delivered themselves of sermons and speeches which the people heard gladly. One great evangelist was a substitute, and poured out two fervid messages that engendered a passion for souls. Several of the men who have become pastors in Mississippi within the year were on the program and demonstrated that Mississippi Baptists have a rich infusion of new blood. One of these made a deliverance on the practice of prayer that is worth reading as well as listening to. A visitor from Kentucky

delivered several addresses on homely themes made vivid with a love for humanity. Another from Tennessee spoke of the power of united prayer and held a clinic of souls as vivid as Begbie's "Twice Born Men." One "grown in Mississippi" showed a new side to the enlistment in the service of the King. Other themes might be mentioned, but these will do for samples.

Sunday School and B. Y. P. U. workers came for work and worked. Classes were conducted in several books of the convention normal course, the B. Y. P. U. manual and in the new book, "Baptist Home Missions."

Though it is hard to say that this or that was the most valuable result of the encampment it is likely that the instillation of new ideas in the hearts of earnest workers is chief. Like the living waters that gush unbidden from the side of Blue Mountain, these shall not only freshen and fertilize the soil about their sources but shall make richer everything which they shall touch. And like the streams the waters form, their efforts united, power shall be engendered that shall be translated into work.

Elsewhere in this issue will be found "A Personal Statement," from Dr. H. W. Provence in which he says he has decided to sever his connection with Mississippi College, declining the chair of philosophy. Most of our readers are acquainted with the situation that developed in the college during the last session and the action taken by the trustees in May. Doubt was entertained at the time as to his acceptance of the position, and after thorough consideration of it, he now declines. It was a matter of profound regret on the part of those who had become his friends during his short time of service in Clinton, that he should entertain sentiments with reference to baptism at variance with the prevailing Baptist belief in Mississippi and of almost all our Southern Baptist people, as Dr. Provence says there are people who regard the question as unimportant, while there are others who believe it a matter of great concern.

DR. PROVENCE DECLINES.

The action he has taken and the reasons he has expressed show a spirit and motive worthy of the man, and will preserve him in the esteem of those who differ with him most. It is not a matter into which personal feeling should be allowed to enter, but a question of what should be taught in our schools.

The college will make suitable and necessary arrangements for the department of Bible and philosophy. The Lord has been in all its history, and it ought to be the daily prayer of its friends that His hand may guide in all its work.

The Baptist Record has a few copies of Peloubet's Notes on Sunday School Lessons for 1914 which will be sent for half price plus postage to those who apply first. Send sixty cents.

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KINGDOM BRIEFS

Dr. W. L. Pickard accepts the presidency of Mercer.

Dr. L. G. Broughton, it is said, will return to the Tabernacle Baptist church, Atlanta.

We would appreciate the kindness if someone will give us the postoffice address of Mrs. W. B. Blanchard.

An exchange says, "Practically the printed reports of negro lawlessness never show an educated negro to be involved."

A son of Pastor C. M. Thompson, of Hopkinsville, Ky., was licensed to preach. God has given him great joy.

Mr. Henry Cottrell Stapleton and Miss Mary Wilson Archer will be married on July 20th. These are among Clinton's most popular young people. Our best wishes go with them.

Protestants have secured ground and will erect a building at the San Francisco exposition for daily preaching services. The house will be in the form of a large open Bible.

Brother W. H. Major, of Covington, Tenn., goes to Capitol avenue church Atlanta, Ga. He is a man of fine spirit and has done good work in Tennessee. He succeeds W. R. Owen, who went June first to Brooklyn.

We regret to lose Dr. F. L. Riley from Mississippi as he goes to Washington and Lee University, in Virginia, department of history. He has made his department famous and himself useful in all our work.

Mrs. John McDuffey, who had charge of the Christian training of the young women in the Industrial Institute and College at Columbus last session is to be married to Rev. Wm. F. Walker, of Rome, Ga. We congratulate him and predict enlarged usefulness and happiness to both.

Missionary R. T. Bryan, of Shanghai, writes in the Index: "I have felt for years that the Foreign Board ought to be located at a more central place, and that the states ought to have the privilege of electing at least one member each for the board. In other words, the vice-presidents ought to be members of the board."

Congress has provided for an increase in navy chaplains from 24 to 52 to be appointed by the president and secretary of the navy. Men under 35 and in good health are eligible. It is hoped that only good and competent men will be recommended. For information, write associate secretary of Federal Council, 1114 Woodward building Washington, D. C.

We regret that the news for the Blue Mountain encampment must be omitted from this issue on account of limited space. This will appear in the following issue.

Rev. C. Cleveland Kiser, of Lexington, will spend his vacation in August supplying for the Capital avenue Baptist church of Atlanta, his former home. This is one of the leading churches of the city.

Jews, fleeing from persecution in Russia, have been guilty of outrages against mission property in New York. One of these persecuted persecutors was recently converted. May he become another Paul.

A writer in the Christian Index makes the suggestion that the nominating committee be appointed one year before it is expected to report giving them time to think over the list of suitable men for the various boards.

The First Baptist church of Salem, Mass., is appealing to the denomination for assistance since the \$2,000,000 fire two weeks ago. The situation is serious. Contributions should be sent to Rev. Fred W. Buis, pastor.

Dr. G. M. Savage, long time Bible teacher in our Baptist school at Jackson, Tenn., pleads with the trustees to give up the name Union University and return to the Southwestern Baptist University, which was given it when moved from Murfreesboro a generation ago.

Pastor W. L. A. Stranburg, Ross avenue, Waco, Texas: "Sunday night we closed an eight days' meeting, in which Brother J. W. Mayfield, of Mart, did the preaching, to the great satisfaction of the pastor, the church and all who heard him. Brother Mayfield is truly a man of God and a great gospel preacher. He stays by the Bible, and the Holy Spirit honors his preaching. We had ten conversions and twelve accessions. One of the finest results was the spiritual uplift to the church. Brother Mayfield will, D. V., be with us again this fall."—Ex.

The Journal and Messenger says of Dr. J. B. Thomas' new book on the "Church and the Kingdom": "We have rarely, if ever, met with a book which dealt so vigorously and yet so faithfully and convincingly with the word of God as pertaining to institutions called churches, and the combination of these institutions called 'the church.' From beginning to end it is a wholesome book, and ought to be in the hands of all pastors. It must be studied by those who have an adequate conception of the subject which it treats. It has been read with the greatest pleasure, as probably the best exposition of the Baptist position on matters pertaining to the church, whether local or universal, that this writer has ever seen."

The Brookhaven church has recently welcomed more than one hundred members. The church gave them a reception.

A laboring man in Jackson comes by The Baptist Record book store every Saturday and buys a new book. He is a good example to preachers and some others.

At Mountain Creek church, Rankin county, Geo. W. Laird was ordained to the full work of the ministry. The council was composed of Pastor W. S. Allen and Brother S. Morris. He passed a good examination and will be pastor of a new church near Terry. He has been a useful member at Mountain Creek.

The National Educational Association, which met last week at St. Paul, Minn., elected Dr. David Starr Jordan, of Leland Stanford University, president. Several speakers spoke against the teaching of sex hygiene in the public schools and the association was evidently in sympathy with them.

Our friends and former Mississippians, Mr. and Mrs. T. M. Kelly, of Augusta, Ga., give in marriage their daughter, Frances, to Lieutenant W. E. Brougher July 29th. These young people will be at home at Madison Barracks, New York, after August 15th.

On Thursday night of last week Mr. L. S. Cole was ordained to the work of the ministry by the presbytery consisting of ordained ministers at Clinton. He was examined the night previous and approved. The sermon was preached by Dr. J. H. Barber; the charge was by P. L. Lipsey, and the ordination prayer was led by Rev. Bryan Simmons. Brother Cole is a student in Mississippi College and expects to remain until he completes his course.

Our Pedobaptist friends are addicted to minimizing the difference between themselves and the Baptists, frequently saying that the difference is "only a little water;" and The Continent (Presbyterian) asks, "What difference can it make how wet a man got when he was baptized?" The Continent seems never to have heard that Baptists do not baptize infants, or it might ask the question, "What difference does it make whether baptism is administered to a baby a week old, or to an intelligent Christian young man of twenty?" Is there no difference? Is The Continent willing to give up the practice of infant baptism for the sake of union with the Baptists? Let it speak up loud and plain and say yes or no. The most marked difference between Baptists and Presbyterians is the baptism of professed believers, giving evidence of regeneration, and the baptism of infants.—Journal and Messenger.

CONTRIBUTED ARTICLES

A PERSONAL STATEMENT.

The question of alien immersion is one about which Baptists differ, because they understand the New Testament differently. As Dr. J. B. Gresham says, "It is a question running loose with denominational lines," and while it is an open question "there must be freedom of speech and freedom of action all round for individuals and churches." (See Baptist World, February 5, 1914.)

I am a thorough-going Baptist and can subscribe heartily and without equivocation to any general Baptist confession of faith I ever saw.

I have never asked a church to receive a case of alien immersion, believing that each church should be free to determine its own action in reference to this question.

On grounds of order and regularity I should prefer that every believer be baptized by a Baptist minister; but I do not believe a qualified administrator is necessary to the validity of baptism. I regard baptism as primarily and essentially the act of the person baptized, and this person is a real believer in the Lord Jesus Christ, and has been immersed on a confession of his faith and in order to confess his faith in the crucified and risen Christ, I believe he has done what the Lord commanded.

Coming into the State from Virginia, where it is not customary to raise the question of a qualified administrator, I did not know there was any strong feeling on the subject in Mississippi. If I had imagined that there would be any serious opposition to the expression of my personal view, I should have avoided this in the interests of harmony, because I have never regarded the matter as of sufficient importance for Baptists to fight over.

When the trustees of Mississippi College transferred me to the department of philosophy, in which no question about alien immersion could arise, they naturally thought that this would remove all reasonable excuse for criticism of the college on my account. It now appears, however, that some Baptists in the State are determined to keep up an agitation of this matter that will injure not only the college, but also the other departments of our organized work. And because I am nearly unwilling to be made the occasion of a campaign of strife that will divide our people and divert their attention from the great tasks that call for the united interest and energies of the whole denomination, I have decided to sever my connection with Mississippi College, declining the chair of philosophy, to which I was elected.

H. W. PROVENCE.

The article by Rev. J. W. Allen on this page is in answer to one of Brother E. L. Wesson, who will have the privilege of replying.

A CHARGE WITHOUT FOUNDATION.

In your issue of April 2 there appeared an article, "Why are Baptists Such Sticklers for Immersion," in which serious charges are brought against several Christian denominations, charges for which there are no foundations, against some of them at least.

I am sure that the brother did not intentionally misrepresent them as to their reasons and practice in regard to the mode of baptism.

Now while much I say may be endorsed by some of these other rebellious denominations, yet I shall speak of mine own in the main.

First, the charge that we attribute any saving efficacy to water baptism has no foundation either in theory or in fact. We hold and teach that there is no inherent merit or saving power either in the observance of the Lord's Supper or of water baptism. Salvation is by grace through faith. Eph. 2:6-8; II Tim. 1:9; Jno. 3:16.

Second. He practically charges us and more than a million and a half of other Presbyterians of America as being time servers and dishonest with Christ's word in regard to the mode of water baptism. We do not baptize by sprinkling for the sake of convenience, but because we believe it to be the mode taught and practiced both by John and the apostles and sanctioned by Christ. If we believed that immersion was the mode, we would not hesitate both to teach and practice it. It is unfair to the authors and withholds the truth from the readers, to say that the majority of the scholars of the world hold that baptize means "immerse" and at the same time conceal the fact that many of these scholars and lexicographers give other meanings, as "sprinkle," and "pour." With such garbled extracts one can prove almost anything. We are just as sincere and honest in our belief and practice as any of His good brethren.

We hold that water baptism has no reference to Christ's death, burial and resurrection as an ordinance to commemorate such about which he made no reference to his disciples for nearly a year after He had chosen them, and they had baptized more disciples than John the Baptist. When He did, they rebuked Him, "But they understood not that saying, and were afraid to ask Him." "And they understood none of these things; and this saying was hid from them; neither knew they the things which were spoken." Matt. 16:21-23; Mk. 9:31-32; Luke 9:45; 18:31-34. It was something they did not expect.

With us the central thought in water baptism is cleansing from sin, which is symbolized by pouring or sprinkling the water upon the person. Acts 22:16. If real baptism, baptism by the Spirit, is spoken of in the Scriptures as "poured," "descending," "shed forth," "fell on," (Prov. 1:23; Isa.

33:15; 44:3; Ezek. 39:29; Joel 2:28-29; Jno. 1:33; Acts 2:16-18, 33; 10:44-48; 11:15-16; Tit. 3:5-6), then water baptism which symbolizes it must be of like mode. Water baptism did not originate with John the Baptist, but it had been practiced by the Jews for more than fourteen hundred years or from the time of Moses.

The word "baptize" is used in the New Testament of three things:

- (1) The Jewish ceremonial. Heb. 9:9-21. Divers washings; divers baptisms is the Greek. These were sprinklings.
- (2) The baptism with the Spirit. Acts 1:5; 2:16-18; 11:15-16.
- (3) The Christian ordinance. Matt. 28:19.

Third. In the conclusion of his article, he makes a charge of wilful disobedience on our part in regard to this matter. "No the entire world accepts immersion as baptism. But others say, 'It makes no difference, something else will do; while Baptists say, Our Lord gave us no authority to change His ordinance, therefore we cannot do it.' He is our Lord; we must do as He commanded, for He said, 'If a man love me he will keep my word.' "Others, who love Him, feel somehow that they have a right to change what he required, but Baptists say we just cannot. That is the difference, and that is why we are sticklers for immersion alone in baptism." Now the Presbyterian church teaches that the word of God is the only rule of faith and practice. Shall a church that is noted for as much scholarship and consistent godly living as can be found in his own, a fact that I am sure he will admit, be charged with such a heinous crime of wilful changing the word of God in reference to this most sacred ordinance? A monstrous charge without the shadow of a foundation. We practice sprinkling because we believe it to be according to the word of God, contained in the Scriptures of the Old and New Testament, practiced by the apostles and by part of the church ever since, proven by the writings of some of the apostolic fathers by the most ancient pictures and by the history of the church, and practiced now by four-fifths of the Christian world.

Yours truly,

J. W. ALLEN, Presbyterian Pastor.

The Church and the Kingdom, by Jesse B. Thomas, D. D., LL. D., published by The Baptist Book Concern.

We have read this book through with growing interest. It is a thorough discussion of a theme that will never grow old by a man who does his own thinking and speaks what he thinks. It is a valuable contribution to the literature on ecclesiology. He groups the various theories of the church and states them fairly. He studies the New Testament to find out the mind of the Spirit and concludes that the church and the kingdom are purposely contrasted. The author does not think the word church is used in any except the local signification, and makes a good argument for this position. The book is well worth careful study and will help to clear the thinking of others. Price \$1.25 postpaid.

HATTIESBURG ENCAMPMENT,
JULY 19-26.

In the opinion of the program committee and the writer, the program is stronger than either of the other two meetings. We consider the teaching force as good as will be had at any encampment in the South. The seminary has loaned us Dr. Sampey this year instead of Dr. McLothlin. His lectures on Old Testament history will be worth the expense incident to attending the encampment for the week.

We as Baptist people have no greater need than instruction on evangelism. Dr. Bruner will be here for that work and will be heard both morning and evening. We believe no improvement can be made in that part of the work.

The work of enlistment will be in charge of Wall and Lawrence and we venture the assertion that you cannot find a pair better qualified for this work.

The Sunday School work will be in charge of Byrd and Mosely, the latter field secretary for the State of Louisiana. This pair will make a good encampment all by themselves but we have provided them with a good corps of teachers to do their bidding.

Arthur Flake will have B. Y. P. U. work in charge. He is a whole encampment alone and will need no help to assure success for this work.

Misses Lackey and Mallory will have classes in W. M. U. work daily, and their well known ability as teachers should give them large classes every day of the encampment.

Drs. Dodd and Weaver will be heard at night, the former the first four and the latter the last four nights. These fill pulpits in Shreveport and Nashville and come highly endorsed for the places they fill.

The program is full of good things and should appeal to every pastor and worker in South Mississippi. The railroads have granted a rate of one and one-third fare for the round trip, plus twenty-five cents, on the certificate plan. Every man, woman and child should procure a certificate from the agent at his home town when he buys a ticket and this will enable such a one to get a return ticket for one-third the regular fare. These concessions were not made by the New Orleans, Mobile and Chicago railroad the New Orleans Great Northern and the A. G. S. Persons on the N. O. G. N. can reach the G. & S. I. or the M. C. and procure tickets at the reduced rates.

President Johnson of the Woman's College will care for the encampment again this year and those who spent the week with him last year remember that he gave them a full dollar's worth every day.

In the matter of entertainment a committee from the four Baptist churches here have charge and will work out some form of entertainment. It may be well to say right here that those attending the encampment will find time in the afternoon for some form of recreation. The forenoon and evenings will be devoted to work. It is not a week for rest, but a week for work in order to do

more and more effective work when you return home.

Hoping to meet and greet many of the readers of The Record at the encampment, especially the editor, I am,

Cordially,

N. R. McCULLOUGH, Secretary.

MISSISSIPPI WOMAN'S COLLEGE.

In my account of the commencement exercises several important things were omitted. On Sunday night of commencement nearly 400 Sunday School diplomas were delivered, about eighty-five seals were added and twenty-two young ladies received the seals which made them either red seal or blue seal graduates. To Mr. J. E. Byrd is due the credit for the high tide which the Woman's College has reached in Sunday School normal work and to Brother A. L. O'Brian is due the credit of the red and blue seal graduates. He did the work.

Another most enjoyable feature of commencement was the alumnae banquet, participated in by a number of graduates of '13, '14 and also members of the faculty and board of trustees. The banquet was held at Hotel Hattiesburg, and was most successfully managed by Miss Gertrude Polk of the class of '13, and Miss Carrie Jackson, class of '14.

We have had for six weeks over a hundred of the teachers who are attending the State Normal. They seemed to enjoy to the fullest their stay at the Woman's College. The administration building is almost ready for the roof and we are in high hopes that it will be ready for the beginning of the next session. It will undoubtedly be the most convenient and up-to-date college buildings in the State.

Prof. O. P. Estes, who taught with us our first session and spent the past year at the seminary, will have his old work of Bible and chemistry again. Prof. W. H. Anderson has decided to study medicine. He had a splendid year with us and goes from us with our best wishes and prayers.

We hope to welcome many of our old friends as well as many new ones at the encampment next week. All visitors will receive a hearty greeting at the Woman's College.

Don't fail to send for our new catalogue. It is one of the most unique and attractive catalogs ever issued in Mississippi.

J. L. JOHNSON, JR.

LOOKING BACKWARD.

By L. R. BURRESS.

In the Nashville convention it was said that "some brethren look back when they should look forward through Samaria and see the region beyond." Memories of the past have their helpfulness as well as visions of the future have their prizes.

Joshua's valedictory reviewed the past from the call of Abraham to the settlement in Canaan. Isaiah said, "Harken unto me, ye that follow after righteousness, * * look to the hole of the pit from whence ye are digged." Likewise Stephen in his defense reviews the past. The lessons of the past add wisdom to the wise, encouragement to the timid, and reproof to the slothful.

Yes, "Tell it again, what the Lord hath done. Tell it o'er and o'er, till all have heard."

Baptists have a history and can say, "Lord, thou hast been our dwelling place in all generations." And Thou hast promised to go with us even unto the end of the world.

Looking Backward to the Nashville Convention, will say a great sermon, measured by man, was preached, though in part it lacked gospel greatness.

Baptists get their faith from the Bible and not from the presumption of Christian Science. They get enthusiasm by the Holy Ghost, and not from idolatrous Rome. They are led by the love of God to keep the ordinances and to proclaim the truths they show forth. Indeed some wise policies may be learned from the children of darkness, but principles of faith are revealed and written in the Bible. They are not the inventions of men.

Was it wise for the convention as Baptists to make a

Pronouncement

on Christian doctrine and faith? Looking back to the earliest attempt to federate religions as stated in Acts 15, the Jerusalem convention thought it expedient to set forth a proper understanding. This precedent has been followed by conventions, associations and other religious bodies as expediency required.

It is well to let the world know from whence we came, where we are and whither bound.

After all that can be said about differences of opinions, expressed in conventions, the constituency can say, "Behold how good and pleasant for brethren to dwell together in unity, * * for there the Lord commanded blessings."

This Fraternity of Baptists

have thrust upon them responsibilities world wide, and obligations to the end of time. God has promised grace and wisdom for these to the prayerful. He will care for results.

Looking backward to the Memphis convention of 1887, to Nashville 1914, we are animated by the excellency of unexpected advancement. The attendance on the business meetings of the Memphis sessions scarcely filled more than one-third or half of the auditorium of the old First church. Now unnumbered multitudes attend and in the largest auditoriums there is no spare room.

Contributions for foreign missions were less than 20,000; now more than a half a million. It is gratifying to know that the extension of the kingdom has outrun the increased attendance and contributions. God hath wrought mightily thru his people. The future is as bright as His promises and as sure as His helpfulness in the past. The Memphis Convention was composed largely of great men in Israel, for there were giants in those days, such as Fuller, Poindexter, Boyce, Broadus, Jeter, Curry, Graves, Ford, Freeman; and others who magnified their calling.

To me silence was golden, for others know more than I, and could tell it better, so I was content to listen to the wise words which were "as apples of gold in baskets of silver."

It is my wish to attend the convention in Houston, 1914, and should any other from Memphis be present, shall we not handshake?

When all earthly meetings have passed and "the general assembly and church of the first born" shall be called in "solemn assembly," may the mighty hosts of the conventions from 1845 to the end of time answer to the "roll call up yonder."

Jonesboro, Ark.

Dr. Ben Cox, pastor of the Central Baptist church Memphis, spoke twice during the encampment. His belief in the efficacy of prayer is well founded. The examples of the results which have come in answer to the prayers at the noon prayer meeting at his church prove this. A report of some of these appeared in a recent article in The Record.

We had good services here yesterday. Had eight additions to the church, two of whom were for baptism. The work on our new church is progressing nicely. The walls are about one-third up, and we hope to occupy the building by September first. Brother E. L. Wesson assisted in a meeting at Eden last month, and did some good preaching. He is beloved by all there, having been their pastor. There were several additions to the church, two for baptism. We hope to have our meeting at Marks as soon as we can get into our new church. The Lord seems to be leading us and we are rejoicing in His leadership. Pray for us.

Your brother,
R. M. BOONE.

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The best work in the course will not be possible without the aid of the magazine of the movement, Service. Each of all studies will be found in this magazine, together with a great variety of suggestions, methods of work and general information, an inspirational character that will be calculated to help the young people's society to a strong and vigorous life. Price, 55 cents per year to Canada, 65 cents per year.

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Be sure to ask the druggist for the double strength ointment; it is this that is sold on the money back guarantee.

SUNDAY SCHOOL LESSON

TO BE STUDIED WITH OPEN BIBLE

THE POUNDS AND THE TALENTS.

Lesson 4. July 26, 1914.
Luke 19:11-19. Compare Matt. 25:14-30.

Motto Text: "Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy Lord." — Matt. 25:21.

Outline:
1. Means of Christian faithfulness committed to all.
2. Faithfulness and industry rewarded.
3. The punishment of neglected opportunity.

Introductory: As Jesus leaves Jericho after the healing of Bartimeus and the conversion of Zacheus he relates to the disciples and the multitude the parable of the pounds. He finds this necessary because, though they are now only fourteen miles from Jerusalem and within a week of his crucifixion, they are looking for his immediate accession to temporal power. The parable is meant to teach that there will be a considerable interval between this time and the glorious consummation of his kingdom, and to indicate to his followers how this time should be spent. The familiar case of Archelaus, going to Rome for imperial confirmation of his monarchical authority in Judea, furnishes historical parallel for some of the incidents of the story.

1. A certain nobleman, entitled by birth to kingly authority, goes into a far country to the seat of imperial power, to be invested with the authority. If this probably looks back to the history of archelaus, it certainly looks forward to the going of the Lord Jesus to his Father, and his second coming with royal power. Before the nobleman sets out he calls together ten of his servants, and commits to each a pound, worth about \$17, with direction to each to use it in wise investment. This money entrusted to each servant symbolizes Christ's Word, his ordinances, his Spirit. By occupying, or trading of the story, is meant that the Christian must make such use of this fund of grace and truth as his ability permits. (The story of the talents (Matt. 25:14-30) involves much larger sums of money, a talent being worth about \$12,000, and the servant who has committed to him five talents is entrusted with \$60,000 to use and increase. The talents represent whatever God gives us individually to use and improve, all the powers of mind and body, which, differing to reach person, are all to be invested in God's service. In the pounds, the use of all the means of grace, for our own benefit and that

of others, given to all, the same for each, is required of us.) Departing for such absence as is necessary for his own purposes, and for the servants to make use of the test-money left with them, the nobleman is followed to that distant land by a deputization of his citizens, declaring that they will not have him to rule over them. The rejection of Jesus by his own people is sadly pictured through this thin veil of story.

2. In his own suitable time, in new power and authority, having received the kingdom, their Lord returns, and summons before him his servants, for a report of the stewardship of his money. The first came, no doubt with the joy of success in his face, for his pound, which he rightfully calls his lord's, has by his efforts multiplied to ten. The Christian can thus gladly meet his Master, when he has used the opportunities God gives to him and to the world, and has a precious harvest in a righteous character for himself, and a life-record of usefulness to others. The servant in whose hands the pound had grown to ten, received hearty commendation from his master, and because of faithfulness in a very little, was given charge of ten cities. The second servant, using the same means as the first, had gained five pounds, and to him his lord gives the rulership over five cities. The Lord Jesus, when he returns to reign, will take like account of the faithfulness of his servants, and will reward them with generosity and with justice.

3. The third servant approaches his master with a reluctance produced by his neglect of the charge required of him, and offers instead of the desired increase an apology which is an insult. Lord, here is what you gave me, your pound to which you are entitled, uninjured and unmultiplied; I have kept it carefully hidden in a napkin. I knew your unrelenting treatment of inferiors, and your dishonest requirement of more than your due, so I dared not put this money out of my own control. The master passes judgment on him according to his own words. If you had this knowledge, wicked servant, of my exacting character, why did you not put the money in the bank, where without risk or trouble to you, it might have gathered lawful interest? This is the condemnation of the absolutely useless pound, of the barren fig-tree which cannot be allowed to cumber the ground, of the man who smother his abilities and capacities and opportunities and refuses to use them in the Lord's service. It means entire loss of power. Take from him, says the master, unmind-

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ful of protest, the pound, and give it to him that has ten pounds. We constantly see this law at work; he who is faithful in few things, shall be put in charge of many things; he who worked God's purpose out in a very little shall have authority over ten cities; unto every one that hath shall be given, in new work, new ability, new responsibility. Failure in service results not only in condemnation of the past by the master, but in the loss of the power entrusted to one for the future. The whole teaching is well summed up by Dr. Lawrence thus: "The parable sets forth the contrasted results of using or failing to use the spiritual heritage which is ours. It clearly shows that stewardship involves great responsibility, and that the secret of divine promotion is faithfulness to the divine command."

Scriptures: Matt. 20:23; Mark 10:40; Matt. 13:12; Luke 8:18; I Thess. 4:16; Matt. 16:27; II Thess. 1:7-8; Rev. 22:12.

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SUNDAY SCHOOL AND B. Y. P. U. NEWS.

Pascagoula church in conference June 21st, authorized the pastor to appoint two committees — one on equipment with instructions to recommend to the church, after due consideration, what improvements were needed for the proper grading of their Bible School; the other the nominating committee to provide officers and teachers to work in the new quarters and maintain the proper grading. We know this is a step in the right direction and shall rejoice to hear of others acting similarly.

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The Baptists of the little town of Hiwanee are doing a great work. But, better still, they want to know how to serve even more effectively. A census of the town showed a population of only 200 white people, but further revealed the fact that one-fourth of these were over nine years of age and out of Christ. The Sunday School was departmentized and a training class organized as part-effort to reach and win these people.

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TEAMS IN TRAINING

A DEPARTMENT FOR YOUNG PEOPLE

HIS MASTER'S MONEY.

Jennie N. Standifer.

It was the day after M— College commencement. A gray-haired man, president of the board of trustees, and a young man with deep-set, earnest eyes and serious face, sat in the railway station awaiting the east-bound train.

"Going to the seminary next year, Lewis?" asked the older man.

"I had planned to go and made all my arrangements for a four-year course and then a trip to the Holy Land—but I found out only a few days ago that I'll have to make my own money from this on. My uncle, who had promised to furnish the finances, lost his money through a bank failure and cannot help me any longer. It is a bitter disappointment."

"Don't look at disappointment that way, boy. Be glad you have a chance to show your mettle. Pastor a country church, teach school, and save persistently for a few years."

"But think of the wasted years! Never was there such a demand for trained workers for the Master. There was never such an opportunity for forward movements in Sunday School and mission work. I was intending to fit myself for the most efficient service—if I only had the money!"

"I understand, my friend. You are ambitious and zealous, but when the means of attaining our ambitions are withheld, you may be sure it is for the best. Ever hear of Jim Whitney?"

Of course! Did you ever hear of his fortune? No? Then I'll tell you about it. Jim never mentions it, but there was a time when he was one of the biggest property owners in the State and put on style like a millionaire.

"You thought he made his way through college and began preaching when quite a young man? That's so. He worked his way from the freshman to the senior class as secretary for a professor. Then he felt his call to preach and began pastoring small country churches. From the first Jim was as popular as a new dollar with his members. After he finished his college course he took a regular pastorate. He was so zealous and full of enthusiasm that he seemed to inspire everybody he came in touch with to put forth their best efforts. He was on fire about missions and preached a strong missionary sermon once a month as regular as clock work. He gave liberally himself and he never failed to tell what great things he would do if only he had the money."

"Among the members of Jim's church was a rich old man named Gordon, who became roused upon the subject of missions and gave until his friends had to restrain him lest he be left a pauper. They contended he would be one if he kept on giving, but I never saw that it hurt him. One day old man Gordon received news that his son Gerald, who had gone to Texas years before, was dead. The old man didn't seem to care to live after that. He only seemed more anxious than ever to use his money where it would do the most good. He was planning some princely gifts to China when one day he dropped dead with heart disease. The old man left a will bequeathing his money and real estate to Jim Whitney, unless there should be a mistake about Gerald's death. His son, of course, would then be the heir. Gordon stated in his will that what he owned was his Master's, and he trusted James Whitney to use it as a wise steward."

"We were all expecting wonderful things of our consecrated pastor. Some believed he would put a dozen or more missionaries in foreign fields and send out a small regiment of preachers in isolated parts of our State. But he didn't."

"What did he do with the money?" asked the young preacher, eagerly.

"The first thing he did was to marry a giddy society girl and spend five thousand dollars remodeling and renovating the old Whitney place. He said he wanted to be prepared for lavish hospitality as it was a Scriptural command and he had never had the pleasure of entertaining his friends. But he and his wife only invited wealthy people to visit them and his congregation never knew how much he enjoyed the new experience."

"Next thing I heard of Jim he was sporting a five-thousand-dollar pair of bays and a carriage to match. He bought a farm and stocked it with blooded horses and cattle. He was going to double his money, he said, and then use it for the Lord's work."

"As time went on, Jim prospered financially, but he gradually gave up preaching missionary sermons, and his contributions to mission collections were less than what he gave when he had only his salary as a pastor."

"In less than three years he tendered his resignation as shepherd of his flock, saying that preaching was too great a strain on his nerves. Occasionally he gave lectures or preached commencement sermons when small schools wanted him, but most of his time was given to making old Gordon's money double itself, and to pleasure. He spent the summers with his wife at fashionable watering places and visited or entertained in lavish style during the winter months. His house was always full when he was at home and there didn't seem to be a minute's time for the Lord's work. Neighbors shook their heads but said nothing until one day invitations came out for a grand ball Mrs. Jim was going to give the smart set. Brother Dorman, pastor of our church, went to Jim and tried to reason with him, and show him that it would be a disgrace for an ex-preacher to take such a

plunge into worldliness. He might as well have talked to the wind. Jim's wife had the reins in her hands and he was afraid to oppose her. He explained that it was necessary for him to keep in favor with wealthy people as he was going to study law and would need their support and patronage in the practice of his profession."

"A Christian lawyer," he argued, when any one mentioned his change of profession, "can make a fortune in a few years," and can do about as much good as a preacher. I've always had a leaning toward law. I want to get in touch with influential people."

"That ball—what the decorations and refreshments from the city would cost—and band of music at five hundred dollars for the night, were discussed throughout the town. At prayer meeting Wednesday evening the pastor and several deacons came out boldly and besought the Lord to call Brother Whitney back to the path of duty. Nobody knew how it could be done, but all believed Jim was a child of God, and they prayed in faith. There was a deacons' meeting the next night, and they again prayed earnestly for Brother Whitney."

"The next morning was Friday the day set for the dance. At nine o'clock a telegram came stating that Mrs. Whitney's mother was dying and of course the ball was called off at once."

"The church kept on praying that Jim would be snatched as a brand from the burning and return to the Lord's service. A few days after Mrs. Whitney returned home something unexpected happened. A tall sunburned man arrived in town and announced himself as Gerald Gordon. And Gerald it proved to be beyond doubt, for half the town's people had known him from babyhood. He went to Jim and claimed his inheritance at once. Some thought that maybe he would divide with Jim, but he claimed that the property had been misspent—and nobody could deny it."

"Jim took his financial reverses very ungraciously. He declared that he would begin the study of law right away, but the Lord had other work for him. He fell and broke his ankle one night, and the next day his wife was taken with typhoid fever. Their rich friends deserted them when they no longer had money to spend. Those who had been praying for Jim to be brought back to the work to which the Lord had called him had their chance to hear answer their prayer. Deacon Jones took the crippled man and the sick woman to his home, and Mrs. Baker, a neighbor, took the puny little baby. The brethren and sisters took turns in nursing that family back to health. Somehow Jim's former congregation made him feel the blessedness of Christian fellowship, as he lay on that bed of pain. Nobody reproached him or mentioned his backsliding, but long before he could hobble around on crutches he knew he was thoroughly repentant."

"The first Sunday Jim limped into church we gave him a royal welcome. Tears streamed down his cheeks all through the sermon, and when it closed Jim hobbled to the front and in a weak, shaky voice confessed himself a miserable sinner and asked forgiveness. There was general rejoicing over Jim's return, but he didn't mention going back to preaching. He seemed to have lost self-confidence and didn't feel worthy to preach the gospel."

"A few Sundays later, Brother Dorman asked for a vacation of a few weeks, and when it was granted by the church he announced that Brother Whitney would be his supply during his absence. Jim objected at first, but finally gave in. His wife was converted under his very first sermon."

"It isn't worth while to tell you about Jim's work as an evangelist. You know of his power with God and his force for soul-saving. And his faithful is his true help-meet. As to money—he never takes anything except free will offerings and he gives it away like it burned his hands. He keeps four missionaries in foreign fields and several native helpers. He has established a — but there's our train!"

"We were talking of your disappointment in your financial arrangements for another year. Take it as His appointment, friend. Make your way as you go, and learn to use the Lord's money as you are struggling up the ladder. You'll get through your seminary course at the time that is best, and be ready for wise stewardship when the Master's money comes your way."

CHILDREN'S DAY AND THE ANNIVERSARY OF THE NATION'S FLAG.

July 4th was the 137th anniversary of the adoption of our national flag. The original design accepted by Congress on June 14th, 1777, had thirteen red and white stripes with thirteen stars in a blue field in the upper left-hand corner.

The first change was made by the addition of two stars and two stripes when Vermont and Kentucky were, in 1791, admitted to the Union. Later the number of stripes was reduced to the original thirteen, and since then the only changes made have been the adding of a star for each new state admitted.

We now have forty-eight states. When our national flag was adopted our country had less than 3,000,000 inhabitants; now it has nearly 100,000,000.

There are now in the United States about two and a half times as many Baptists as the total population of the country when our flag was adopted in 1777.

In 1777 this was one of the poorest nations of any of prominence in the world; now it is by far the richest. Then it had only a few dozen post-offices and 2,000 miles of roads over which mail was carried; now it has about 57,000 post-offices and over 1,000,000 miles of post roads besides its railroad and steamer mail routes.

Then the telegraph, the telephone, railroads, electric light, illuminating gas, and hundreds of other things now in daily use were unknown.

Then none but the rich, and there were few of them, could afford a newspaper or a magazine; now there

are few of our 100,000,000 people who are without daily newspapers and magazines and books.

Then Sunday Schools were unknown; now thousands of Sunday Schools are attended by millions of children.

Our flag has typified the nation's life and the nation's progress. Under its protecting folds, religious and civil liberty have been vouchsafed to our country to a degree unknown in any other land in the world. It is meet, therefore, that the children of our country, and especially those in our Sunday Schools, should be made acquainted with the history of our flag and the progress of our nation, that they may realize the privileges they enjoy, and daily render praise unto God that they live in a country so wonderfully blessed by Him.

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GRIFFITH MEMORIAL.

On the 14th of June we began a meeting of days with Brother Solomon, of Hattiesburg, preaching. There was great interest shown from the very beginning of these services and while the congregations were small to begin with, they steadily grew and the interest increased until on the 21st, which was the following Sunday at the night service. The house was packed with people to hear Brother Solomon on the subject of "The Unpardonable Sin," and by the close of the meeting practically all in the community had been touched by the influence of the sermons and the meeting.

Brother Solomon is sane and tactful in his preaching, and very forceful in his manner of presenting the truth and preaches the gospel with power.

Tuesday night before the meeting closed on Friday, Brother Solomon was called home by the illness and afterwards the death of Deacon Bennett, of his church, which was a genuine source of regret to us, but we were exceedingly fortunate in securing our dearly beloved Brother J. B. Lawrence to take the meeting in charge.

Dr. Lawrence, with his pleasing manner, earnestness, zeal and power, as a speaker, held the people spellbound under the power of the truth the remainder of the meeting. At the close of the meeting there were twenty-two accessions to the church—eight for baptism.

The most beautiful feature of the meeting is that instead of a relaxation that sometimes follows, we have taken on new life. Our love for the truth and the Master's cause has been rekindled, and we have a new conception of the truth and life. It was my happy privilege to preach to more people at 11 o'clock Sunday morning than I have ever preached to since I became pastor of the church. It was also gratifying to witness a conversion of a 10-year-old girl and to hear the brethren discuss the weekly system of financing the kingdom and giving to all the various causes fostered by the church, which plan was unanimously adopted by the church. At the night service the house was filled, and chairs had to be brought in to seat those who were standing.

We take this occasion to thank all those who remembered us at a throne of mercy and we give to our Heavenly Father all the glory and praise for the victory in His name and may His hand that shall lead be upon you, Brother Solomon, and give Bro-

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ther Lawrence and upon all who gave the Lord. Cordially,

R. A. EDDLEMAN, Pastor.
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"THE GREATEST PROTECTION KNOWN TO MAN."

The orator of the day, at a mutual insurance-fraternity picnic with much emphasis, uttered the words above quoted.

He referred to the protection afforded members of that order as it relates to temporal welfare specially but also to spiritual well-being, for he made it appear that the benevolence of its members would make it well for them in the beyond.

He modified his words before reaching that remarkable declaration, and after stating it, so as to give it conspicuousness as the special thing he wished his auditors to get and so as to give it special emphasis as the chief fact, connected with the order, commending it to people as about the chiefest concern of life.

Is this true? Is this "the greatest protection known to man?"

It is not the purpose of the writer to enter into a lengthy discussion of this question, nor does he desire to invite controversy, but to notice a point or two which he deems absolutely conclusive in support of the negative side.

God offers protection—to any who will comply with the terms, which in the very nature of things, is superior to any other.

The speaker above referred to presented an array of facts and figures connected with the order he was upholding, that makes the protection seem pretty secure—facts concerning its laws and other safeguard against the mistakes and misdoings of men entrusted with its management, and figures respecting the large amount of money held in reserve (perhaps \$70,000,000), and rapidly increasing.

Over against these things may be placed the absolute infallibility of the management of, and unlimited resources in, God's plan of protection. God manages it. He can't make a mistake. He won't—He cannot—do wrong.

The difference is the difference between approximate safety and absolute safety.

Another point: Whereas the order guarantees a specified amount of money, etc., which may or may not be sufficient for the needs of particular cases, God guarantees an indefinite but sufficient amount to supply all necessary wants in every case. This feature makes God's plan clearly superior.

Still another point: While in either case the benefits are limited to a class, one is open to all mankind without regard to nationality or race, social standing, financial condition or physical state, while the other draws the line of restriction here. In the one, the class to which protection is limited is that trusting in God and doing good. In the other it is limited to those who belong to the order to which it is impossible for some to belong.

Now, in conclusion, allow a few quotations from God to show that He does promise protection to any and all who will.

1. He insists that such as trust His Son shall be protected from eternal evil or ruin. John 3:16: God gave His Son "that whosoever believeth in Him should not perish but

have everlasting life." V. 36. "He that believeth on the Son hath everlasting life," and thus is added (Jno. 5:24) "and shall not come into condemnation but is passed from death unto life." Many similar quotations might be made, but this is enough.

2. He promises to such as trust Him and are subject to His will, that He will care for them in time. Ps. 37:3, "Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed." Matt. 6:33, "Seek ye first the kingdom of God and His righteousness and all these things (temporal necessities) shall be added unto you."

The above is sent forth with the hope that it may be of service to some who seem to believe that God will take care of their spirits, and trust Him to do so, but that He has nothing to do with one's temporal care and are losing the great comforting joy of trusting Him with it.

P. A. HAMAN.

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DEATHS.

A. M. PATTERSON.

On the morning of June 18, as Brother A. M. Patterson was crossing the railroad that runs between his home and town, he was struck by a passing train and so badly injured that he died in a very short while.

Never has anything happened in the town of Como that cast such a pale over the community as did the tragic end of this good man. Yet not a citizen of the town could have been taken that was better prepared to go than was he. So faithful to his church and pastor, so gentle of spirit, always a cordial hand-shaker and a cheerful smile for every one. Although he had passed his eighty-third milestone he was more active than many much younger.

Funeral services were conducted by his pastor, assisted by his former pastor, Rev. H. W. Rockett, after which his remains were interred in Friendship cemetery with Masonic honors.

WALTON E. LEE.

Some of our Sunday Schools would be entirely re-organized if their superintendents had the right conception of what a Bible School really means and ought to be. Again, some of these same superintendents don't feel financially able to leave their business for a week to attend one of our encampments. Shall not our churches or the Sunday Schools themselves come to their own assistance by enabling their superintendents and perhaps other willing workers to come to the encampment at Hattiesburg? Pray over the matter and talk about it among your people.

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CLINTON, Hinds County, MISSISSIPPI

DEATHS

IN MEMORIAM.

Whereas, The all-wise and loving Father of the universe has seen fit to remove from our midst on the sixth day of June A. D. 1914, our beloved teacher Mrs. Ruth Peugh Bond; and

Whereas, We realize our loss and deeply appreciate the vacant chair and the answer "sent" to her name at our roll-calls; and

Whereas, By unanimous vote of the class, be it resolved,

First, That our tenderest and deepest sympathy be and is hereby extended our pastor and his son in this time of their great loss; and

Second, That the appreciation by her class of her untiring efforts in their behalf is and will ever be fresh in our hearts in memory; and

Third, That a copy of these resolutions be given to our pastor, Dr. A. R. Bond, that one copy be sent to The Baptist Record for publication in its columns; and that one copy be preserved of record in the class room.

By the Baptist class,

F. PICKLE,

E. EIKNER,

Z. HUGGINS,

D. HAUGHTON,

A. CRENSHAW,

Committee.

Adopted June 21, 1914.

YOUR BOY'S ASSOCIATES.

Who are your boy's associates? From whom does he get his ideas of life, his view of the man's estate, his knowledge of the many things which he does not learn at home? The character of a boy's associates is a most powerful factor, for good or evil, in the shaping of his life.

Mr. Robert Morgan, of Fayetteville, Tennessee, has given this question profound study during the 25 years in which he has built up the Morgan school, a training school for boys, of which he is principal. Mr. Morgan has devoted a long career to the training of boys. He knows boy nature. The close, personal associations which he has fostered between his boy students and himself and his carefully chosen faculty, his careful attention to the boy's work, his thoughts, talents and his special needs, are some of the features which have given his school its high standing.

Mr. Morgan is a man of inspiring, wholesome personality and deep Christian character. He has built his school to give the boy thorough mental, physical and spiritual preparation for a honorable, manly life. He is a proper man to train your boy. A request of Mr. L. I. Mills, Sec. Morgan School, Fayetteville, Tennessee, will bring a catalogue and full information of this school.

JOE T. BURNS.

On the morning of May 24, 1914, Joe T. Burns, a veteran soldier, passed from his earthly home to the heavenly mansions.

His illness was long and painful, but he bore his sufferings with great patience and resignation. He left a wife, six children and a large circle of relatives and friends to miss him, but we feel assured our loss is his eternal gain, for he lived a useful, consistent Christian life.

He is and will be greatly missed by his family, church and community.

When but a boy he joined the Baptist church, and has lived an active member, serving for years as church clerk and deacon. Funeral services were held in the church he loved so well, conducted by Rev. A. C. Mason. After a life of 72 years he leaves to his family the precious legacy of an untarnished name.

A SISTER-IN-LAW.

Slate Springs, Miss.

AUBURN NEWS.

The new "AUBURN" catalogue which is being mailed out to the high school graduates, is well illustrated and gives full information concerning the Alabama Polytechnic Institute. There are cuts of the different buildings and views of the campus, shops and laboratories.

Among the notable improvements has been the erection of the wireless telegraph station and the establishment of a course in wireless telegraphy in the department of electrical engineering. Another notable change has been the advance to fourteen units, or four years of high school work, as the requirement for admission to the freshman class in the regular degree courses.

The enrollment of the past session was 820, from sixteen states and five foreign countries. In the college of engineering there were 401 students; college of agriculture, 325; in veterinary medicine, 69; pharmacy, 68; architecture, 38. President Thach states that the spirit of the work for the past year was the best in the history of the Polytechnic Institute.

ORPHANAGE DAY, FIRST BAPTIST SUNDAY SCHOOL, McCOMB.

As was stated through your columns on a previous occasion, the First Baptist Sunday School of McComb at the beginning of the year set apart the first Sunday in each quarter for a special appeal in behalf of our orphanage. Ever since the first of last quarter, when we reported a contribution of one hun-



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dred dollars, we have been looking forward to, and planning and praying for this day. Feeling that it would be quite an incentive to our people as well as an enjoyable time for them, we asked Brother Carter to lend us two of his boys for a week. He consented and sent us Odell Ashley and Arthur McMullen, both nine years old, who spent the week with different families of the school, and were with us in Sunday School both last Sunday and today. But the most glorious time of all the week for everybody was this morning when we totalled up our contributions and found that it amounted to \$102. Our hearts were full of joy and we sang "Praise God from Whom All Blessings Flow."

The boys will return tomorrow. We are glad to have had them among us, and hope we can have some others at another time. May the Lord bless them as they go from us, and all who are connected with this great institution, as well as all who contribute to its support.

JNO. T. HOLMES, Supt.

We greatly appreciate the interest of our McComb friends as shown by the above article. They have been among our best friends and supporters for many years. This year they have done exceedingly well. They support one of our children, besides these special contributions. If I had one hundred Sunday Schools like the First church Sunday School of McComb, I could do handsomely by our children. Much of this is due to their efficient superintendent, J. T. Holmes.

Truly,
J. R. CARTER.

THE PURVIS REVIVAL MEETING.

T. J. Moore.

We began on the fourth Sunday in June and closed on Wednesday night after first Sunday in July.

Evangelist E. S. P'Pool, one of the Blue Mountain evangelists, joined us on the second day of the meeting, and did the preaching through the meeting.

The attendance and interest was good from the beginning. We were delighted with the service of Brother P'Pool. In the pulpit he is clear, positive, logical and Scriptural. Out of the pulpit he is active, familiar, and while jolly enough to attract all lively people, young and old, he is intensely earnest and never loses sight of the one business of enforcing God's truth to the conversion of the lost. He is thoroughly Baptist in his preaching and fears not to declare all the council of God. He has just begun in the evangelistic field as a special work and I look for him to prove a mighty force along his chosen line. I wish we could get him to make his headquarters in our State.

We had thirty additions to our church — seventeen of whom were baptized and the others by letter.

GAINESVILLE MEETING.

We closed a good meeting at Napoleon, June 18, beginning June 14. We had Brother O. N. Herrington with us, and he preached us some good doctrinal sermons, greatly strengthening the church. The visible results were not very pleasing to us, but we believe that seed were sown that will be reaped in days to come.

A. H. MILLER.

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